

*True NEWS out of Suffex, to Contradict the
False NEWS of George Keith, lately Pub-
lish'd from thence.*

THE Reader may Remark, that *George Keith* having of late in an outrageous manner given great disturbance to several Meetings of the People call'd *Quakers*, appointed for the Worship of God, and probably believing his said violent Practice would be ill resented by sober People, he Publishes a dull Excuse for it; and the better to surprize the Buyer, calls it *News out of Suffex*.

Wherein he would seem to insinuate, as if he had been grievously attacked, and wonderfully deliver'd from it; but the Truth of the Fact is, he went several Miles from his own House and disturbed the People call'd *Quakers*, and having in part vented his Malice on them, he return'd home. But now to proceed.

Soon after he was settled in the Ministry, he was how well he deserv'd it; he was severely rebuked, and preach'd against the same sin, and at other times more slyly, insinuating that they held such and such opinions, and so to hear him, expecting soon perceiving it was a private Quarrel, as he thought he was as a dull Preacher.

After this, he was the *Quakers* priests to do them what he thought the same he vomit

forty and fifty years ago (and common for one Party against another, as the Heathen against the first Christians, Papist against Protestants, &c.) that he had lik'd up and thrown out New, viz. to this purpose, 1. That we affirm'd we were Infallible, and knew Mens Hearts. 2. As if we held that no Command in the Scriptures is in it self obliging. 3. As if we deny'd the Scripture Trinity. 4. That we deny Jesus Christ, who suffer'd under Pontius Pilate, to be the Son of God. 5. That we deny Baptism and the Lord's Supper. 6. That we deny the Resurrection of the Body. 7. That we deny Christ's coming to Judgment. 8. That we deny any other Heaven and Hell than what's within Men. 9. That we allow doing Servile work on the Lord's Day (as he words it) opening of Shop, &c. 10. That we call the Ministers of Jesus Christ by most unchristian Names. But all divers of the dispersers might not know whence this came, nor that most of these wicked Articles had been several times Answer'd, and many of them by George Keith himself, to the satisfaction of sober minded Men, and tending to quiet our Adversaries for many years, some now hug'd it for a New Discovery, and diligently spread them amongst their People.

After this, on the 6th of the 4th Month call'd June, 1706. every Quaker that had been twitted with them, amongst the little as the few Industrious Priests, that had been started, or laid to the Charge, and now made their belief; in the Truth, could not but declare against us to meet him in the Self, and prove them by old written others no answer, or ex- craked together, nor al- mented our selves to rest

m 37. 7.

of his own Coat
upon one of his
ood in another
aker with the

his Serious

the Truth

three o

ter end h

s to abou

Fifty a piece, tho' they never Sign'd it, as we have reason to believe, or saw what went before, or gave consent to have their Names put to it, (as some more honest have acknowledg'd) yet this is the Man's way of proving things, indeed very dangerous to Human Society.

But now to speak particularly to his *News out of Suffex*, that he says is True and Impartial, we shall shew, he neither observes the order of Time, nor Truth of Fact, (which we now intend to do,) but for better blind to the business, he puts the last first, and the first last, and begins, telling of a Meeting held at *Fulkin* in *Edburton*, the 25th of this Instant, without Month or Year, all which his mean shifts throughout, will be made plain by the True Relation following.

On the 16th of *December*, 1706. our Friends being Assembled in their Publick Meeting-House at *Steyning*, about four Miles from *George Keith's* House (as we usually do there, or at some other Place every Quarter of a Year, as well for Worship in the beginning, as afterwards particular Church Affairs, as providing for the Poor, Fatherless and Widows, Casual Losses, our Friends taken Captives, and other Matters that we see needful in our County of *Suffex*, or recommended to us from Abroad) *George Keith*, with three or four Priests, and abundance of People following them, came into the Meeting, and *George Keith* Seated himself in the Place of a Preacher, and began with a Quibble, viz. That he was Inform'd, 'twas not a Meeting for Worship, and seeing no body was Speaking, he might speak besides, that the Law did not tolerate such Meetings, and then began with a Book that he said was one of our Friends, and gave it another Priest to Read: And after he had made what disturbance he could, he went to the Sessions-House in *Stanning*, to Reading of Books, as his manner is, but here makes *John Snashall* say, That what he spake in the *Quakers* Meetings, if he spake from the Spirit of Christ in him (which he always pretends he doth) his speaking was as good as nothing, when the Scriptures; this is a meer abuse, for he did not say of himself, he always spoke from the Spirit of Christ in him; for we find in Scripture, that they will deny, but they had the Spirit of Christ, and speak from it, as *St. Paul* witnesseth. 8. 8. As to the other Account, he says he fully spoke our Sense in the Meeting, and that

of holiest ever. " We do greatly esteem and value the use of
Divine Inve- " the Holy Scriptures, when it's joyn'd with the
diary Revela- " Inward Operation and Illumination of God,
tion, p. 43. " but if the use of the Scripture be separate from
 the said Inward Illumination and Operation, as it hapneth
 most frequently among the most of those call'd Christians,
 it doth nothing profit;—and in no other sense, nor to any
 other purpose were *J. Snaithall's* words. What is there in this
 against the Act of Toleration, as he wickedly suggests? seeing
 we have always believed the Holy Scriptures to be of Divine
 Inspiration, as the said Act declares.

Now considering the Restless Temper of the Man, and hear-
 ing his continual Traducing of us at *Edburton*, neglecting (as
 some of his Parishioners say) the wholesom Advice that ought
 to be given them, to Rail upon the *Quakers* even to nausca-
 ting his Hearers; we thought it our Duty in that very Parish,
 to undeceive the People, by letting them know our true Princi-
 ples from our selves; therefore Certifying at the Quarter Ses-
 sions we had (what they call) a License, and have since held
 some Meetings there, to the satisfaction of many People.

The first Meeting held at *Fulkin*, in the Parish of *Edburton*,
 about a Mile from *George Keith's* House, was on the 6th Day
 of the Second Month call'd *April*, 1707. and Notice being gi-
 ven beforehand, that we intended to hold it in a large Barn,
George Keith the day before sent for the Man that look'd after
 the Barn and at his House (he says) threatned him with Ru-
 ine if he Lett the *Quakers* (that he said were Heathens) meet
 in it; which with many ill names that he call'd the Man for
 not seeming to comply to keep us out, they parted; but in the
 Afternoon *George Keith's* Daughter with a Priest (we are told
 'twas *Talbot* that Travel'd with him) came up to the Barn,
 and they call'd the Man so many Rogues, Raskals, Devils,
 and with grievous threatnings, that he says
 and upon this, *George Keith's* Daughter
 hung a Lock on the Barn Door, de-
 nying the Meeting there the next day;
 we obtain'd the Liberty of a dwelling
 we had a quiet Meeting from Noon, for
Keith came into the Meeting, in
 manner (as soon as he had
 and him that was
 Speaking

Speaking to come down; Crying out aloud like a Mad-Man. *Come down, come down, I Charge you to come down*, pressing through the Crowd (and his Daughter pulling People to make way for him) he run up to him that was Speaking, and taking hold of him, and divers times violently pulling him, he got him off from the Stool on which he stood (tho' a strong Body'd young Man,) who advising him *George Keith* to be quiet, got up again to speak to the People; but *George Keith* would by no means endure that, but pull'd him down again; and being told of the Breach of the Law, he cry'd out we had no License (supposing (as we think) our License was limited only to the Barn afore said) we told him we had what he call'd a License; he said 'twas a Lye; for no body could give such License to hold a Meeting in his Parish; not the Quarter Sessions, the Bishop of *Chichester*, nay, not the Queen and Council who should know of it, for we were not Qualified. He was desired to set down quietly till our Friends had done, and if he would hear them out, we would afterwards hear him: Upon this he set quiet a little while, staring about in a confused manner, till our Friend speaking against Persecution, and Persecutors, he cry'd out aloud, *ay but Christ whip'd the Buyers and Sellers out of the Temple*; and before the third hour he started up, and thinking to break up the Meeting, look'd upon his Watch, and fallily cry'd out aloud, *'twas six a Clock, and time the Meeting was done*, tho' it wanted about three hours of being so late, and went out of the Meeting to the next House to Reading of Old Books, to shew as he pretended our Errors, but few follow'd him, but we had a good Meeting, for about, as we think two hours after his going out. When the Meeting was done, he came out and met us in the Street, and challeng'd our Promise to hear him) (tho' he did not keep the Covenant to hear us out) which we did, but going on to Reading of Books, it's like (as he says) some might tell him we did not pin our Faith upon these Authors, but ask'd him how he could have the confidence to Print to the World, that the *Quakers* do servile Work, and set open their Shops on the Lord's Day, appealing to the People whether that was true or not. The Lye appeared so odious, that he was brought to say, If they did not he, *they did in Pennsylvania*. But as that was a poor shift, which he fallily wrote for these Parts, so since we are at the Mand to recover, so is false, then how

how he could have the confidence, contrary to his own Knowledge, to Charge us with denying the Resurrection (the hopes of which carried us through all our Crosses and Sufferings in this World) when he also knew Disputes about that between us, and others, had been only about the manner of the Resurrection Body, which we think some have held too gross and carnally; since we find 1 Cor. 15. 50. *that Flesh and Blood cannot inherit the Kingdom of God*; yet both Parties owning the Resurrection. At this he was pretty still, 'till he found the People took it right; and saw through his fallacy; then he cried out *it's a Lye, it's a Lye*, and presently after they believe no more of the Resurrection, than that of an old Horse, which expression of his we abominate. One of his Daughters taking up some of the flesh and skin of her wrist, told one of our Friends, she believ'd that same, as it was, would go into Heaven. She was answer'd with the Scripture before, and told, however 'twas an abuse upon either, if they believ'd the Body would be raised more Spiritually, to say they deny the Resurrection.

Some Discourse being had about Tythes, and he carrying his Arguments for what he call'd the Rights of the Church (as we thought) above the common level of Protestants, he was ask'd *Whether King Henry VIII. did well or ill in Alienating from it the Abbey Lands?* he said he did ill; then if that were true, we concluded all others must do so that keep them. Thus we stay'd 'till of himself he went away and left us.

In his Paper he gives a very short account of this Meeting, not a word of pulling our Friend down, only pretends that we were very abusive to him, but knows not how, nor we neither. He reflects upon *John Love*, what we can say of that is, if he did any thing contrary to Law at *Canterbury*, and suffer'd by the Law (of which we know not the particulars) why should he add his Reproaches to it, more than we, to tell him some of his Tribe have been set on the Pillory, and yet not all that have deserv'd it, as our suffering Friends about *Lewes* know, by a false Oath one of them (an Informer) took to get their goods for his pains; but the Times then favouring his retreat, miss'd that Reward. But he brings that falsely to insinuate disaffection in the *Quakers* to this Government, because their Principles are against fighting; but such as think so from thence, cannot see in the Evangelical Prophecy

phesy, *Isaiah 2:4*. nor consider, that if that wholesome Doctrine of Christ, in *Matthew 23* had prevail'd over all the World, as we desire, all Wars ere now had been at an end, (and believe in the Lord time will be) though he now pretends to fault some Doctrine there deliver'd, yet then he said, they might hear such at Church every Lord's Day.

We must now blame *George Keith* that he told divers People that he narrowly escap'd with his Life at this Meeting, which he had hardly saved, if a Captain that was at the Meeting had not defended him, and now to let it drop for a new business that happen'd six or seven Weeks after, and lay all the stress of the Matter upon a little low foot-stool, that we are next to speak to.

The 25th of the third Month call'd *May* last, we had a Second Meeting at the same House in *Edinburgh*, which he (as the Author of confusion) puts first (and ridiculously calls it the 25th Instant, and names no Month nor Year) to this he came with some chosen Men (as we understood) for Witnesses; and many having blam'd him for pulling down the Preacher last Meeting, he had form'd another malicious Project. But to do him Justice, he came into this Meeting with less seeming Rage than at the last, yet we must blame him for a great fault, that he will not allow us to call Lying. He says he began to speak in order to detect our Errors, when he said never a word about them, but brought out the Copy of an old License, and wanted to see ours, saying, if 'twas as that was, he had as much Right to preach there as any of our Friends, and abundance of fruitless words about that, but none pretending to shew Errors (his way for that is Reading of Books, for he is become very formal, take him out of them he can say little for himself, or against us) but after that he stood pretty still, and observing the Meeting full, and many standing up right, that 'twas needful for the Preacher to stand a little higher, to be either seen, or well heard of the People, and for that purpose was a broad low Stool provided to stand upon; his project was, as soon as our Friend stood off from that, he would set himself down upon it, to hinder another's standing up (not regarding its being too low for a Seat, as well as dirty with standing upon) which soon happening, down he claps himself, and not rising upon request (which he falsely denies he had) one seeing the maliciousness of the Man, to recover the use of the Stool.

Stool for the Preacher, heav'd up one side of it, by which he softly glided or gently shelv'd on the ground, that no body would call a fall, but one whose Life has been a continual outcry upon all others, as he made now, magnifying his deliverance, as he said falling upon his back, some body told him he should not be so froward if his danger had been so great, he had need to thank God for his escaping it; another, that he should not say he fell on his Back, for 'twas his Breech he sat upon, in great rage he reply'd in his broad way of speaking (why that's my Back an't it) but being kindly handed up by some of our Friends that sat by, he looked round about for his Witnesses, to find out one that see who heav'd up the Stool (pretending the Queen and Council should know by sufficient Witnesses that his Life was aim'd at, but could find no body ('twas such a trifle that none of them minded it) but the nearest of his Witnesses answer'd, Sir, I see you on the ground, but I don't know how you came there. In a Rage he reply'd, I say who pull'd the Stool away? but no body answering to that, when the People were out in the Street, he enquir'd amongst all for witness; to prove the heaving up the Stool, for that according to his new strain of words (he humbly conceived) would be a good ground of Action, as well as more fully perswade the World of the bloody designs of the *Quakers* against his Life, or to do him Bodily harm (as he words it) but then could find no body to witness it, but now fixes it upon *Ambrose Galloway*, and at last offers to swear himself that 'twas he (for he will not deny but this was one of his principal matters of fact) when he tells you but four Lines below, his back was to him when 'twas done; this shews that since he went from the profession of not Swearing at all, he has learnt to Swear (even literally) backward as well as forward; besides this, 'twas observable his crying and screaming out upon all turns, that the *Quakers* pinch'd and punch'd him privately, when there was no more in it than what's common (without the least design) in a crow'd of People, if he thought the *Quakers* such dangerous Men, he'd not venture his antient Body amongst them, nor use against them the most aggravating and vile accusations that one shall ever hear of; but he does all this falsely, to perswade Folks they are a blood-thirsty and persecuting People, that to prevent their own Ruine, it's needful to destroy them: But if we were so Revengeful, and impatient

impatient in Suffering, we need not use such sneaking ways, as the meanness of his Spirit suggests, but could have him punish'd by the plain Letter of the Law, as all Magistrates know (to whom we appeal in this Case) for we dare besure none of them upon due proof, which can easily be made, would refuse to make him find Sureties, or Imprison him till the next Quarter Sessions, and then to Fine him Twenty Pounds for pulling down the Preacher in the first Meeting, if not also for disturbing the other; yet beyond all Truth, good Nature and Modesty, he will heap of that measure upon us, in return of our forbearance of him, and (according to his new guise of speaking) is humbly proposing projects for new Laws, and maliciously conceiving of the old to destroy us, and would have the Act of Toleration pared, stinted and curtail'd, as was the Edict of *Nants*, 'till they left nothing of it remaining; and under his very pretence of preserving entire that Edict, but of keeping the poor *French Protestants* from doing this, and that, and the other thing (as they likewise said) beyond the true intent and bounds of it, 'till they got them beyond the bounds of their own Country. Nay, he seems to be got beyond them, for he ten times in his half Sheet mentions the Act of Toleration (it sticks sadly in his stomach) and at the latter end broadly hints a possibility of its being contrary to the Law of God, if it don't allow what he has done against the *Quakers*, because of the allowance the *Jews* gave the Apostles to come into their Synagogues. But as he'll hardly say he has the Commission of an Apostle, so we are sure he went beyond their Example, and may not we say he's worse than a Jew, that will not allow the same Liberty to the *Quakers* to speak in their Synagogues; but at last he don't dare venture himself to Resolve, it's not contrary to the Law of God, but as wisely, as the Insinuation is base, he concludes the Civil Authority (that is them that made it) will not affirm that the Act of Toleration contradicts any Law of God. Well, but suppose he had this Liberty, and 'twas allow'd to every body else (or else the principle is narrow) no body should desire to use it, but to inform others, or to be inform'd themselves; but he makes this none of his business, tho' he fallsly pretends it (but when we have laid by all use of Books for that time) and are set down with our minds re-

nired to God, to attend upon his Teaching, either Immediately, or Instrumentally, he brings railing accusations against us, and goes to Reading Old Books, a Line in one, and two or three Lines, or but a few words in others; and so goes from one to another, from whence he pretends to top Articles of Faith upon us, that we cannot own; he was desir'd at one of the Meetings, to ask every one, one by one concerning their belief of some of them, but he would not, nor will our Denial quiet him, as it will all Reasonable People, that know, whatsoever we are denying before all People, we cannot be propagating in the World; nor takes he any out of *Robert Barclay's* Apology, in which is the Summary Account of most of the Principles own'd by us, though he now pretends to fault some Doctrines there deliver'd, yet then he said they might hear such at Church every Lord's Day.

One would think it had been to more purpose (and commonly lies upermost in New Converted People) to tell, how the power of God had inwardly work'd upon him in his Change, and what Truths it had made him embrace, and press us to feel after the same Power; but not a word of that, but the means you have heard that he uses to Profelyte us, is Reading Old Books in his own sense, and not ours.

As no body can think it can have that effect, nor himself have Faith in the Work, so we are sorry for his using the Scripture Parable so slightly, of *leaving the ninety nine Sheep to fetch home the one lost*, especially when we consider he cannot be the Shepherd that don't know the flock; we find him settled upon Yearly Pay amongst the greatest number, and Christ calls his a little flock, Luke 12, 32. and says John 10, 27. *my sheep hear my voice, and I know them, and they follow me*; and we cannot hear that Voice speaking in him, that said Luke 17, 21. *Neither shall they say to here, or to there, for behold the Kingdom of God is within you*, but his Call to us is from inward to outward, therefore we don't dare to follow him, but rather the Wise Man's Advice, Prov. 24, 21. *Meddle not with them that are given to change* (which he has often done) especially such a Change as his last, from inward to outward.

Now we shall take notice of some of his Reflections; he says our Friends Speaking, was a meer Rapsody of Words, and

and gross wresting and perversion of many Texts of Scripture, particularly *Titus* 2. 11. 12. and *1 Cor.* 12. 7. *John* 12. 36. 14. 6. and 16. 7, 8. *Isaiah* 49. 6. *Deuteronom.* 18. 15. to perswade the Auditory that every Man that comes into the World has a Light within him that's sufficient to Salvation (this Charge about the sufficiency of Christ the Light, is the nearest the Truth of any he makes) and the Scripture is our warrant for what we own of it, for speaking of Christ the word, *John* 1. he that begins at the first verse, and goes on to the ninth verse, will find it said, *That was the true Light that Lighteth every Man that cometh into the World.* Now understanding this of Christ (as surely all do) who can deny him to be sufficient to Salvation; this he says is their common Subject, together with their running out against the *Ministry and Sacraments*, and then tells you he stood up to tell the People the true sense of those Texts of Scripture, but his confidence in this Matter is astonishing, for he never mention'd them Scriptures, nor blam'd any body for perverting or misapplying them; but it's the fruit of his own Brain, since invented, to make People believe he did something, when he did nothing like it, but quarrel'd altogether about our License, and other frivolous Discourse, as is before observ'd, and we think a hundred People can truly witness against his falsity and hypocrisie in that Affirmation.

But now let us hear him in his own words (amongst many others) that he wrote upon those Subjects, viz. Of Christ being the Light within, the Ministry, and the Sacraments, as he now calls them, viz.

"Jesus Christ the Light of the World doth enlighten every Man that cometh into the World, according to *John* 1. 9. whereby Man heeding this manifestation of Light that comes from him, and following it in its Drawing, Movings and Requirings, and giving up to be led thereby, he may come into the true and saving Knowledge of God, and of his Son and holy Spirit—the Light reveals the whole will of God unto him (Man.) That which strives and judges for God in Man, and plead God's Righteous Cause with Man, in the secret of his Heart and Conscience, is not a bare meer natural Light, as the dark dreaming Divines of our Days do

Immediate
Revelation,
p. 27.
Page 48.
Universal
Grace, p. 52.

" say, which cannot save, but only condemn, destroy, and
 " leave without excuse, but is the very Salutiferous Spirit of
 " God himself, which Created Man, and alone hath power
 " to save or destroy him.

Presbyter and — " Which Light ye generally despise
Independ. visi- " and reject and blaspheme, calling it a meer
ble Churches, " Natural Light, and insufficient to lead unto
 169. " God, and the Children of it ye have hated,
 " reproached, and mocked with cruel mockings, whereby ye
 " have sufficiently declared your selves to be born after the
 " Flesh, and not after the Spirit, Oh ye Blasphemers against
 " God and his Temple, &c.

Presbyter and Speaking of the Ministers—" Christ said to
Independ. visi- " the Apostles, all power in Heaven and Earth
ble Churches, " is given unto me, go ye therefore and teach
 174, 175. " all Nations; but when said he so unto you,
 " or when gave he you such Commission? Or
 " suppose you had such Commission, sure you are very un-
 " faithful to it, who creep each of you into a House or
 " Town, and there only pretend to Teach a few that come
 " to hear you; so did not the Apostles, but travel'd from
 " Place to Place, and from one Nation, City and Country
 " to another, and had no certain dwelling-place, by ver-
 " tue of their said Commission, but so do not ye, but com-
 " monly keep to one place, unless a fatter Benefice, or more
 " yearly Salary and Hire invite you to another.

Immediate " They are very Blind who see not, that upon
Revelation, " this foundation of denying Immediate Re-
 83. " velation, or Teaching of God's Spirit,
 " depends their Church, Ministry, and whole
 " Clergy; for if once People were perswaded and convinced
 " that God did teach, and would teach them who wait on
 " him, such and many more things, and in a more excellent
 " way than are taught by them, for such great Sums of Mo-
 " ney, then they would turn their backs upon them, and
 " then down should all the Proud, Lordling, Lofty Clergy, with
 " their many degrees of Doctorships, Lordships, and Master-
 " ships pass; who being strangers to the true Knowledge,
 " which is Life, Peace, Joy and Satisfaction, in full assu-
 " rance to the Soul, are vainly puffed up in their Fleshly
 " minds.

“ minds by the form of Knowledge in the Letter, as I was
 “ my self whilst amongst them, and thought all Men Idiots,
 “ and unlearn’d, who were not skill’d in that literal Know-
 “ ledge, but the Lord by his rich Grace brought me to see
 “ the vanity of all that Knowledge, &c. If *Ibid. 84.*
 “ People were convinced that there is such a
 “ Blessed and Glorious Dispensation, and so freely attained,
 “ they would turn their backs upon the old rotten Clergy
 “ (for I can call it no better) and wait upon the Lord for
 “ Knowledge, and these they would only hear, *Way Cast up;*
 “ who were taught of God themselves, &c.— *P. 173.*
 “ beginning and ending with the Hour Glass;
 “ and because they lay’d too great weight on the bare out-
 “ ward Call of Men, and on meer natural and acquir’d Abi-
 “ lities—for these and many other Causes we cannot own
 “ them as Ministers of Christ, according to the pure order
 “ of the Gospel Ministry, and especially because they take
 “ Hire and Wages, and as much as any they are Hire-
 “ lings.

“ I do further affirm, that thou thy self, or
 “ any of thy Brethren, who do scoff at Immediate *Restor Cor-*
 “ ate Revelation, and deniest any pretence to *rected, 210.*
 “ the Inspiration of the Spirit of Christ, belong unto the Bo-
 “ dy of Antichrist, and are nothing else but Members and
 “ Limbs of that Antichristian Church and Synagogue; and
 “ the Pope of Rome is thy Grandfather, and Church of Rome
 “ as she is now degenerate, thy Grandmother, and thou art
 “ one of her Grandchildren.

—“ When will you learn to think and speak *Universal free*
 “ the thing that is right, concerning the righte- *Grace, 55.*
 “ ous God, to unrighteous Men, that they may
 “ be perswaded to embrace the word of Reconciliation, which
 “ God hath put in them, that in and by it they may be re-
 “ conciled to him; but who sees not that your Interest (as
 “ Hirelings) lies on the other side of the way, you and your
 “ work are seen; ye boast your selves to be the Ministers of
 “ Christ, and of the Gospel, but of Antichrist ye are, and the
 “ Anti-Gospel of Evil-Tidings to poor Mankind ye preach,
 “ and not good will to Men on Earth, your work is to De-
 “ throne Christ, and Enthroned your selves in the Hearts and

“ Consciences

“ Consciences of Men and Women, by keeping them under
 “ the necessity of your Ministry; and from the immediate
 “ Ministration of the pure Judgments of God, &c.—and
 “ therefore is *Babylon* fallen, and falling in Nations, Kindreds
 “ and Tongues; even so oh Lord, let her, and her Merchants
 “ fall, never more to rise, *Amen.*

*Immediate Revelation, 64.
His Explication, p. 12.* “ That by you are called your Means and Or-
 “ dinances, ye set them up in Christ's stead;
 “ and I do not think that true Divinity can ei-
 “ ther be truly taught or truly learned, with-
 “ out God's inward Teachings and Illumination,
 “ and that there are but too few that are so Taught, it is but
 “ too apparent.

Truths Defence, 140. “ The outward Bread and Wine is but a Fi-
 “ gure of Christ's Flesh and Blood, and not his
 “ Real Body, as all Protestants acknowledge,
 “ consequently is no Gospel Ordinance, which consists not
 “ in the Figures, Types and Shadows that were proper to
 “ the Law, but in the things signified by them.

Pretended Exorcist, 136. “ This is like the Papist's way of proceeding
 “ against the Protestants, who to render them
 “ more obnoxious to the mallice of the Ignorant,
 “ cry out against the Protestants, for Cashing no less than
 “ five or rather six of the holy Sacraments of the Catholick
 “ Church; for whereas the Church of *Rome* holdeth that
 “ there are Seven Sacraments, she blameth the Protestants
 “ for cashing five of them totally, and the sixth almost if
 “ not altogether also, to wit, that of the *Eucharist* so called, by
 “ the Protestants making that which the Priest or Minister
 “ giveth to the People but a Figure or Sign, which to be sure
 “ is not any Gospel Mystery, for the Figures belonged to
 “ the Law, and ceased with them, and the Substance is come
 “ in room of them, which we acknowledge; and whether is
 “ more dangerous and hurtful to say, that a Figure, Sign,
 “ or Ceremony is ceased, which was not appointed to con-
 “ tinue to the end of the World, or to say that Divine In-
 “ spiration, whereby the Soul liveth unto God, and Di-
 “ vine Revelation, whereby it only knoweth God aright is
 “ ceased, let all Sober and Impartial Men Judge.

So much in *George Keith's* own words need not have been repeated, if his Carriage had not call'd for it; and if what he has more abundantly said of the Common Prayer, Doctrine and Discipline of the Church of *England* were put together, 'twould prove to his shame, and we are perswaded, put many that ignorantly take part with him to their utmost shifts to answer, that not reading our Books to know what we have to say for our own ways, or against some of theirs, must be much to seek.

He says *Ambrose Galloway* call'd him Coxcomb, when he only occasionally told him he was laugh'd at for such by others, to whom he had told his own Story, how that the *Quakers* had violently attack'd him, broke in upon the Act of Tolleration, &c. at the first Meeting at *Edburton*; when being conscious to himself of the falshood of the matter, and fearing a discovery, he let it drop that he had pull'd down the *Quakers* Preacher (and indeed he went about a Mile from his own House to do it) and that presently carry'd him into a worse Blunder, for he said he gave him but a little pull, that the Man was willing to come down; but the truth appearing through that mean shift, he was only laugh'd at for his pains, and told (as he well knows has been by divers) that he was in the wrong (and by this time you see he thinks so himself, for he has left out every word of that matter; but the worst o'n't is, for all that, he says it's an Impartial Account) but if it had been known how many times he violently pull'd, and got the Preacher twice down, it might with the same People have put him under a worse Name.

That *Ambrose Galloway* return'd him the Apostate for calling him Jesuite is not unlikely, for he thinks it much easier to prove the former than the latter; if any body call'd him Lyar, we are sorry for the occasion, and should be glad to find him hate the thing as much as the name, but we cannot find that; for presently he says, we threatned to carry him out of the Meeting, (and that's true, because he would not be quiet in it) but not a word of Arms and Legs, as he falsely says, and 'twas he ask'd by what Law, when *Ambrose Galloway* said by the Law of Nature, that teaches me to move a stone out of my way; meaning no other than that property of

of Reason in Man that goes to the making him such, and never was by any *Quaker* call'd Christ and the Holy Ghost, as he Blasphemously insinuates, and we think that Person not worthy the Name of a Christian, that knows no difference, and in that he is condemn'd out of his own mouth, for he has told us before 'twould be Blasphemy for any so to call Christ the Light of the World; and if he will needs Personate him that should come to Rob a House, we must answer him, that we think our Principles would not be hurt in carrying him out; but with one, that as People say, will make no difference (between staring and stark mad) and we think he abuses our Friend *Robert Barclay*, in saying he has written against so much as that, but from the moving a stone out of ones way, he draws a rare Consequence, that he would by the same Rule remove all the Clergy of *Great Britain* and *Ireland* out of their Churches and Livings, as so many stones standing in our way to hinder our Promotion; but surely, continuing *Quakers*, we have laid an ill bottom to build that hope upon, that have always declared against paying or receiving the Rewards, nor breed any body up for the Employ, so his Mallice more than Wit appears in the Supposition; but if we should turn as he has done, we might come in upon them a nearer way; but as we are, we don't think the Clergy stand in our way, so long as they keep in their own, but had as live they keep their Promotions, as that any other should have them, and much rather than our selves.

We are confident *George Keith* don't know *Thomas Snashall* to be another *Quaker* Speaker; but own if he bid him go to his Mass-House and Sell his Ware, it's an abuse if he don't Trade that way; but how one Man's telling another so, concerns the Act of Tolleration, we cannot perceive, as he pretends, that would under the least colour be glad to take it away, as his so often humbly proposing and conceiving spoken to before plainly shews, and his practice confirms; for when we are at Home, he Challenges us to meet him Abroad; when we travel Abroad, he'd have us kept at Home, when we meet him in a House of our own building, he goes about four Miles from his own House to disturb us; when we get a House of another he disturbs us, because it is none of our own.

To

To what's above we shall add, that we had another Meeting the 20th of the fifth Month call'd *July* last, in the same House we had before in *Eddurton*, very quiet and well composed, *George Keith* going from home in the Morning (this shews who use to disturb it.) But our Horses being in a Barn hard by, the Pillions, Saddles, Bridles, Girths, Stirrups, Cruppiers, &c. of many of them were very much cut and mangled, we don't lay this to *George Keith's* Charge, but no body can think we cut them our selves, and to shew his cleareness from it, he would do well to endeavour the discovery of the Person that acted that Villany, not unlike to be one of his People; of which, perhaps hereafter we may be able to give a more certain account.

And since *George Keith* will not hear our words, we desire him in the fear of God ^{Truths de-} to ^{ference, 187, 188} mind his own, as follows. "When once the

"Day of Mens gracious Visitation is at an end, which is
 "possible to come to pass on many, and doth no doubt
 "come to pass on many, even when living in the World,
 "after they have finally rejected the call of God in their
 "Souls, and wilfully resisted, and hardned themselves a-
 "gainst his tender dealings, by his Spirit of Grace work-
 "ing on their hearts; I do not say that Christ hath died
 "for the Sins of all or any one of those, after the said
 "Day of their Visitations is at an end; (and a little be-
 "low)—Seeing some Sin wilfully and fall away, after they
 "have received the Knowledge of the Truth, and die in
 "that State, the Scripture is plain, that there remaineth
 "no more Sacrifice for them: Also *John* speaketh of a
 "Sin that is unto death, of which he writes; I do not
 "say that such an one is to be Prayed for; and what is
 "such a Sin, but a final Impenitence, even until the Day
 "of Visitation be over, and God be provoked to give them
 "up, even as many at this Day, because they received not
 "the Truth in Love, are given up to the strong de-
 "lusions of Antichrist, to believe Lyes, and to die in that
 "State.

If it be the will of the Lord, we desire his Warning to others, may be so to himself; and that he may Repent before it be too late,

Some or all of us were at every one of these Meetings, and saw and heard the Facts we now relate; and as we have no Worldly Interest to carry us from the Truth, for we have nothing else we value so much; we know a Man of Words and Contention (who for want of other Adversaries, will fall foul of himself, as he has in his Works) may be able to disguise a Story (as he has this) but we that are Men of Trade and Business, not used to Quirks and Quibbles, but to speak the Truth in plainness as we now do, have not the least desire (if it were possible) to make the Man worse than he is, but that he may come to Repentance, and do no more so wickedly, is the worst wish towards him, that lodges in the Hearts of us.

John Snashall,

Thomas Beard,

Andrew Shephard,

Benjamin Moseley,

Thomas King,

Thomas Robertson,

Ambrose Galloway,

POSTSCRIPT.

Suppose *F. L.* said as *G. K.* Cites him, viz. That the Quakers were falsely accused of Denying either the Divinity or Humanity of Christ, for they owned both. That is (said he) his Humanity without us, and his Divinity within us.

And what hath *G. K.* against this?

Is nothing of his Divinity within us when we partake of his Divine Nature? seeing *John Love* confessed, That the fulness of the Godhead dwelt in him, but was measurably manifested in Men; for the Apostle saith, Christ in you the hope of Glory. Know you not that Christ is in you except ye be Reprobates: And that his Divinity was measurably manifested in the hidden Man of the Heart: And not that his Divinity within them was the hidden Man of the Heart, as *G. K.* hath wrested *F. L.*'s words, as he affirms.

F I N I S.

by
ry
id

ke
be
bly
the
be
ni
his
art,
ed to
1701